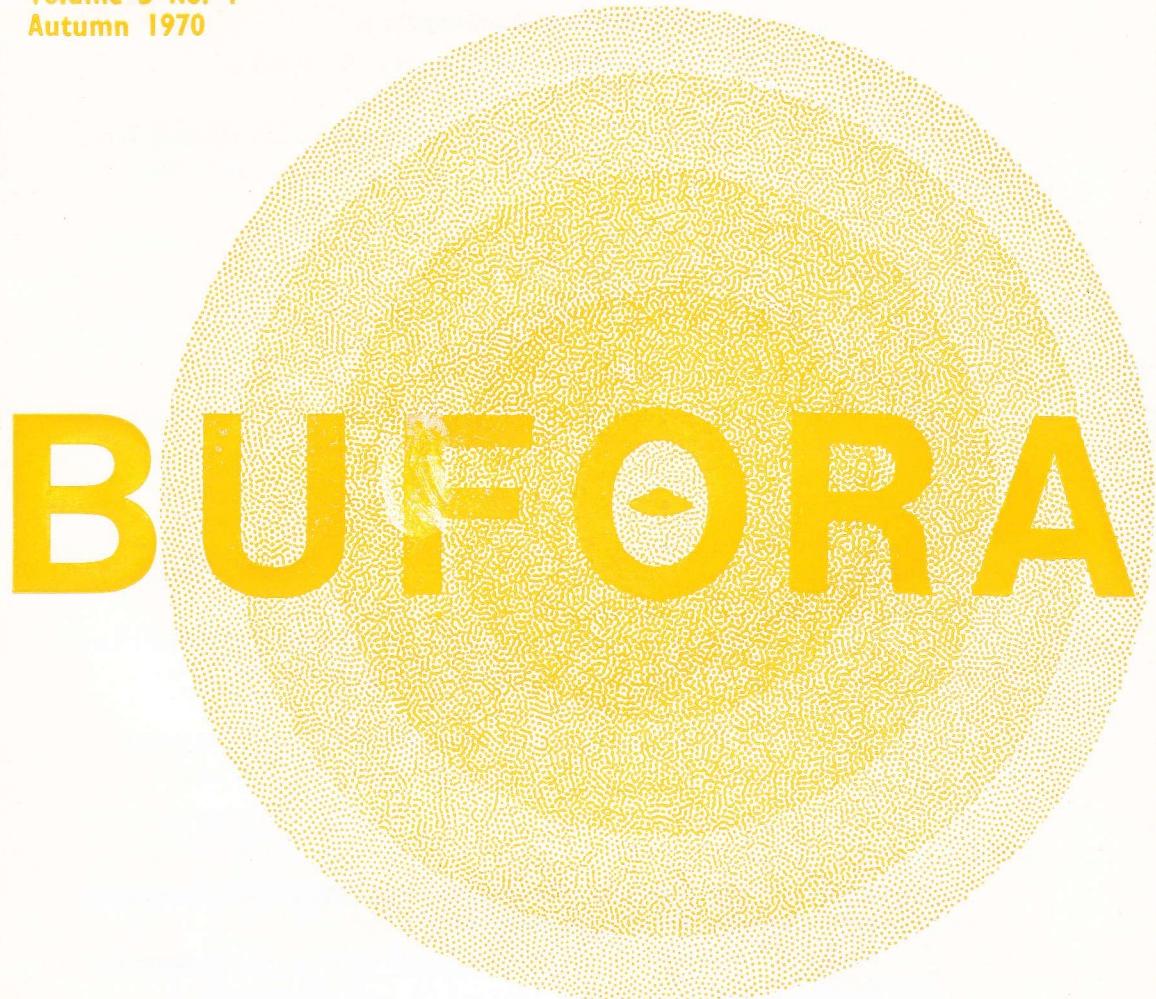


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JOURNAL

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1. To encourage and promote unbiased scientific investigation and research into Unidentified Flying Object phenomena.
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CONTENTS

Editorial	2
Medical Aspects of Non-Events	3
Ministry of Defence UFO Statistics	6
Sighting at Starr Hill, Warminster	7
Chariots of the Gods?—Not Proven	9
Notes & Quotes	11
Elements of the UFO Encounter and the Ecsomatic Experience Compared	13
Report on the Spacelink Symposium	20
Revision of the BUFORA Constitution—Postal Ballot	22
Contributions Invited	22
Personal	23
Annual General Meeting, 1970	23
UFO Societies—Meetings, 1970/71	24
Member Societies	25

EDITORIAL

'BUFORA JOURNAL' is the official organ of the British UFO Research Association, which is engaged upon the scientific investigation of UFO phenomena. It would be out of line with Association policy for the 'Journal' to include articles of a content obviously non-scientific. The problem—and it is one which has occasioned this Editor a number of headaches—is to decide whether or not a given article is 'scientific' within the true meaning of the term.

Clearly, 'scientific' is a label which cannot be affixed to such notions as that of a flat Earth, for which no viable arguments can be advanced, or to obsolete theological concepts which have long ceased to command the respect of the vast majority of men. It is equally clear, however, that the current views of the scientific Establishment cannot be held sacrosanct. UFO-research, in particular, is finding itself hampered at present by the dogmatic asseverations of certain scientists. Thus, it is claimed that UFOs cannot exist because the gulfs of space between the sun and other stars can never, in view of the speed-of-light limitation, be spanned by spaceships.

In this connection it is well to bear in mind the words of the biologist Dr. Alfred Russell Wallace, Darwin's great co-worker in the formulation of the theory of Organic Evolution and therefore a man whose opinions on the subject cannot lightly be disregarded:

"The whole history of Science shows that whenever scientific men have denied the facts of other scientific investigators on *a priori* grounds of absurdity or improbability, the deniers have always been wrong."

I commend the passage to the attention of a certain section of my readership, mostly youthful, which seems to believe that the scientific theories of this day and age comprise the stuff of Ultimate Truth.

My admonition is timely in that UFO-research seems to be drifting towards an alliance with Psychical Research, which latter is itself a subject anathema to the knowalls of the contemporary scientific Establishment. Yet, as the physicist Dr. Raynor Johnson writes:

"It is . . . a matter of the most profound and far-reaching implications to be able now to claim that telepathy, clairvoyance and precognition are indubitable hard facts; that the evidence for them is as well-founded and reliable as for the basic facts of physics and chemistry."

As Editor of 'BUFORA JOURNAL' I am conscious of my responsibility to present the facts, ALL the facts, of UFO investigation to my readers. I am not prepared to soft-pedal on certain aspects of the subject because to do otherwise may bring down upon my head the wrath of the followers of the prevailing materialistic school of thought on matters scientific.

If, for example, certain types of UFO phenomena are associated with poltergeist manifestations, I am not willing to omit all mention of the fact from these pages in deference to the prejudices of those who like to believe that poltergeist manifestations can never happen. I am not inclined to disregard or disparage the attempts of certain of my colleagues to establish telepathic *rappoport* with UFO entities, when, for all I know or can prove to the contrary, telepathy may be as valid a tool of investigation in this field as any other.

Scientific *method*, of course, must be applied in every stage of our researches. Scientific *dogma* ought to be discarded from the outset.

MEDICAL ASPECTS OF NON-EVENTS

(The following article is reprinted, with grateful acknowledgements, from 'Anomaly,' Edited by John A. Keel at Box 351, Murray Hill Station, New York, N.Y. 10016, U.S.A.).

The contactee syndrome frequently produces a long range sequence of physical and emotional changes which closely parallel the well-known symptoms of chronic alcoholism. In many cases the percipient (UFO contactee) experiences one of two major reactions during the initial contact: (1) Extreme fear, oftentimes bordering on hysteria. (2) Complete euphoria.

Hysteria can create temporary paralysis and physiological reactions such as nausea, temporary stomach disorders, headaches, etc.

The euphoric reaction is exactly opposite. In these cases the percipient experiences an acute sense of well-being, or, at minimum, a total lack of volition and control. He or she enjoys the "contact" and looks forward to a recurrence of the same kind of event.

Following contact, one of two emotional responses frequently take place: (1) Expansion of awareness and perception. (2) Rapid deterioration of personality.

The euphoric-type experience can sometimes produce a combination of these responses. We have now closely investigated and studied approximately 200 involved percipients. In several cases we were able to isolate potential contactees before their main experiences began. They were kept under constant study through all the stages of initial "contact" and their reactions were carefully recorded and compared. The following information has been derived from these studies.

The "expansion" (1) percipient gradually develops a higher I. Q. and heightened perceptions in all areas. ESP abilities are frequently enhanced. The unconscious mind seems to release all kinds of hidden data into the conscious mind, sometimes through dreams and sometimes through sudden flashes of acute perception. In a few cases it was noted that visual and auditory acuity was also noticeably affected. These percipients were able to see slightly above the normal visible spectrum and were able to hear sounds in the ultra-sonic range. These changes can occur very suddenly, even within 24 hours after initial contact.

The type 2 percipient may briefly enjoy heightened perceptions but this is usually followed by a slow deterioration of personality. Persons who were fundamentally honest before contact begin to suffer from confabulation. The UFO event dominates their life and they willingly engage in any lie or subterfuge necessary to substantiate their story. Since they are consumed by total belief, they can successfully pass lie detector tests. Specific sensory information is so deeply implanted in their mind that they are able to recite their UFO experiences word-for-word months, or even years later.

The type 2 percipient (and some type 1's) may develop obsessive-compulsive characteristics and become completely preoccupied with the contact experience. Such individuals devote a large part of their time to spreading the "message" of the UFO occupants even though this may lead to the loss of their jobs and the eventual disintegration of their family life. They become "space age messiahs" and willingly endure ridicule and hardship in order to advance the "cause."

These characteristics are also found in religious fanatics who, following a vision or profound religious experience, abandon their former way of life to dedicate themselves to "saving souls." The religious fanatic often develops contempt, even hatred, for those who are "unenlightened," and many vile crimes have been committed by fanatics who justified their actions by claiming that they were following orders issued by the "voice of God"; a classic symptom of paranoia.

On the other hand, the true UFO percipient usually ignores ridicule and scepticism, feeling that he knows the truth and that others will eventually learn it also. The UFO buff is, by way of contrast, an obsessive-compulsive personality with paranoid leanings. Unlike the UFO percipient, the buff openly combats scepticism and is an avid publicity-seeker. Very few percipients want or seek personal publicity.

UFO percipients usually suffer mental blackouts, amnesia, and disorientation in time and place. Additional UFO experiences can occur, sometimes on a daily basis, after initial contact. These events usually taper off within a few months, rarely lasting beyond a year. But they can recur again several years later.

Contact is preceded by a long sequence of preparatory events which are so subtle that they are seldom noticed by the potential percipient. In several cases we have traced these back as far as five years before the overt contact finally took place. In a few cases, these events began in childhood even though the percipient was not formally contacted until he or she reached adulthood.

The divorce rate among contactees is very high. Part of the contactee syndrome involves divorcing their present spouse and later remarrying a person presumably selected for them by the "entities." In a number of cases, both parties in the new marriage became convinced that they were actually "space people" themselves. Outwardly, these people are perfectly normal in all other respects. Their UFO obsession rarely seems to require extensive psychiatric treatment. The UFO "entities" become a part of their everyday lives . . . a very secret part.

A majority of all UFO percipients are medically sound and not heavy drinkers. In fact, many are teetotalers. Yet chronic alcoholics suffer from many of these same symptoms. After several years of hard drinking there is a distinct deterioration of personality. The hallucinations of delirium tremens are followed by "Korsakoff's psychosis" which results in amnesia and disorientation of time and place. Confabulation becomes a prominent symptom and fictitious episodes are related, to the extent that the severity of the amnesia may not be at first apparent. The patient becomes impulsive, untruthful and unreliable, and divorce often follows naturally.

The contactee syndrome could be based upon some still undefined form of schizophrenia. The unconscious mind is directly involved and the synapses (memory circuits) of the brain appear to be tampered with in some inexplicable fashion. The percipient's memory is sometimes overloaded with information to account for periods of time which elapsed during the contact experience. Thus, a percipient may have vivid total recall of a sequence of non-events which seemingly took several hours while the actual elapsed time was considerably shorter. Memory of these non-events can include detailed sensory information of smell, touch, etc. This is mental hyperbolism; over-programming of the percipient's mind.

These non-events are often allegorical and may be meant to convey hidden meanings to those capable of properly interpreting the data.

Two techniques are employed by the UFOs. Some percipients are forced to forget their experience by a block which cuts off the memory cells from the conscious mind. Then, as in the case of Betty and Barney Hill, the subconscious may feed this hidden data upwards through dreams and nightmares. The only way to circumvent the block is through the skilled use of hypnosis. However, information extracted through hypnosis cannot be trusted.

Other percipients have the memory cells of the actual experience altered in some manner and false data replaces the true memory. This false data can take incredible forms. The monsters, flights to other planets, etc., may be remembered with absolute clarity and total conviction. These confabulations seem as real to the witness as his memory of what he had for breakfast that morning.

Fragments of the real experience can remain buried in the unconscious mind. Uninformed psychiatrists and researchers usually make the mistake of merely trying to obtain further confirmation of the remembered experience through hypnosis and they do not try to dig for a deeper, alternate sequence of events.

No contactee event can be accepted on the strength of the percipient's surface memory alone. Paradoxically, total recall of an event may indicate that the event never actually took place. The percipient is able to remember every minute detail because those details were carefully implanted in his memory banks. Witnesses of this type may clearly remember extended visits to the "caves of the Deros" or to the splendid cities of some distant planet when actually their bodies never left the spot where the contact occurred. This type of non-event is most common in Irish "fairy" lore, occult records, and religious "miracles."

We can not, of course, exclude the possibility that some percipients may have undergone a genuine physical experience, but our studies indicate that most, if not all, percipients suffered mind tampering rather than a real experience. This led to deterioration of personality, insanity, paranoid schizophrenia and other emotional aberrations.

Non-smokers, teetotalers and vegetarians seem to have a higher rate of contact. LSD users have a very high rate and can reveal all of these symptoms. Metabolic changes can occur after contact.

Doctors working with alcoholics and schizophrenics have discovered that vitamin deficiencies can disturb the oxidative metabolism of the brain. It is possible that a similar chemical imbalance is present in the brains of the UFO percipients.

The contactee syndrome has not been adequately studied by qualified medical researchers. There is no clinical precedent for these manifestations within psychiatry. Yet there seem to be many thousands of "silent contactees" in the U.S. alone. Some of these people have been living in a secret hell for years. We have outlined some of the major symptoms here. An intelligent, properly organized study of these people can give us important insights into the real nature of the overall phenomenon. The stories of the non-events can provide no basis for study. We must examine the people themselves in depth and systematically.

JOHN A. KEEL.

Editorial Note. Korsakoff's psychosis, referred to by Mr. Keel in the text of the above article, is a mental disorder which often accompanies polyneuritis, (simultaneous inflammation of several nerves, induced by alcohol or other stimulus), the symptoms of which are disorientation and a love of relating fantastic tales.

MINISTRY OF DEFENCE UFO STATISTICS

Ministry of Defence UFO Statistics for the period 1st January 1959 to 31st December 1969 are now available. It appears that a grand total of 1316 reports were received and evaluated during the 11-year period. The breakdown is as follows. I have added the percentage figures.

Satellites & Débris	313	23.8%
Balloons	111	8.4%
Celestial Objects	123	9.4%
Meteorological and Natural Phenomena	94	7.1%
Aircraft	441	33.5%
Miscellaneous.....	110	8.4%
Unexplained (Insufficient Information).....	124	9.4%
Total	1316	100.0%

The American investigators of the now defunct Project Blue Book always allowed separate categories for 'Unexplained' and 'Insufficient Information' reports. The implication is that reports lacking adequate information to enable evaluation to be attempted are rejected out-of-hand by Ministry of Defence investigators and find no place in their published statistics.

It is, of course, misleading to confuse the two categories, as the M.O.D. has done. 'Insufficient Information' rightly relates to reports in which data is lacking which would enable a reliable opinion to be formed concerning the cause and nature of the sighting. 'Unexplained' ought properly to relate to reports in which adequate data is available to enable a conventional explanation of the sighting to be made, but, notwithstanding, such conventional explanation cannot be supplied.

It is a mere sophism to claim, as the Ministry does, that given additional information *any* report can be resolved. Of course it can—but not necessarily in conventional terms. I think that a number of the reports comprised in the 'Unexplained' category in the Ministry's statistics, would, if examined, exhibit a definite 'family likeness' among themselves, which would be the likeness of alien vehicles.

For the rest, I am not inclined to be too hard on the M.O.D. investigators. My own observations confirm that upwards of 90% of UFO reports relate to mis-identified conventional objects and natural phenomena. I agree that aircraft—especially at night—are a major cause of error, with satellites and satellite débris following as a close second. The proportions in which the other 'dud' reports are assigned to the various stated categories seem to be about right. Making due allowance for the official bias against the possibility of the existence of alien craft, or, at any rate, against any public admission of such a possibility, I think the Ministry investigators have probably done a sound and workmanlike job.

J. C-B.

SIGHTING AT STARR HILL, WARMINSTER

On Saturday, 21st March, 1970, at approx. 9.15 p.m.

Weather conditions consisted of cloud patches in a clear sky and the moon clouded over most of the time, and definitely clouded over at the time of sighting the phenomenon.

People involved were John Dunscombe and Moreen Butler, both of Warminster, Veronica Cadbey of Trowbridge, Wilts and Jim Wellings of Bodmin, Cornwall.

Situation, on the lane between the main Salisbury road and Starr Hill, which is about one mile out of Warminster.

Actual point of sighting, approx. 400 yards going towards the railway bridge, which runs over the main line between Warminster and Salisbury. To the left the view is obscured by thick high hedges. To the right there are open fields stretching to the base of a hill. The fields are a drop of approx. 30 feet to the road.

Account of sighting. We were proceeding by car along the lane, as it is narrow and the road rough, our speed was reduced to about 20 m.p.h. At about 400 yards, through the then broken hedge-row on our right, we saw what appeared to be a house lit up from the inside, well across the field, but there was a gasp of surprise from everyone when it began to move from right to left at an angle towards us. The object moved horizontally, smoothly and noiselessly, and accelerated all the time. As it came closer we saw that it was a black shape about the size of a car, and what appeared to be windows in the first place, became less definite, due to the light inside glowing much brighter. It was a white light similar to oxygen acetelene or an arc light. We estimated that the object crossed our path at a speed of approx. 100 m.p.h., when we were about 200 yards away from it. It then passed just behind the railway bridge, but by the time we reached the bridge where the trees had run out to our left, and we could see clearly for quite a distance there was nothing in sight. All four of us got out of the car and just gaped.

The following day, having discovered that the field was about 30 feet below the road, and the fact that the object was at a height of approx. 7 feet above the road when it crossed, it must have been hovering at about 30 to 40 feet before moving off.

On several occasions we have re-visited the spot where we first sighted the object, and have tried to discover any reflections from traffic passing on the main road, but there was none. We also made enquiries about any exercises on this night, there were none. We have watched several trains go through, but nothing can answer for what we saw on that night.

Written collectively by:

MOREEN BUTLER.
VERONICA CADBEY.
JIM WELLINGS.
JOHN DUNSCOMBE.

Editorial Comment. Here we have a sighting from the Warminster area which is quite unconnected with Arthur Shuttlewood and his group, a fact which may commend it to the *impartial* scrutiny of the anti-Warminster 'lobby' among UFO-researchers.

This strange anti-Warminster aberration is widespread among researchers. Thus, writing in 'BUFORA RESEARCH BULLETIN' on the subject of the controversial UFO sightings during the Sky-Watch of June 28/29, 1969, my friends Roger Stanway and Tony Pace label Cradle Hill "infamous," albeit no reason is supplied for the use of the epithet. In a subsequent issue of the 'BULLETIN' appears the statement: "... the type of spectrum is consistent with the balloon-carrying-a-light-source explanation and only adds to the weight of circumstantial evidence, pointing towards a hoax at Warminster perpetrated for the benefit of the Sky-Watch."

Now I was in charge of the Warminster Sky-Watch on the occasion in question and I know of no circumstantial evidence, weighty or otherwise, pointing to such a conclusion. Vague and unsubstantiated allegations of hoaxing do not constitute evidence.

The surface wind was S to SW when the sightings were made. The lighted objects noth moved towards the E or SE. Therefore, whatever else they may have been, they were NOT lighted balloons. Stanway and Pace observe that, at sunset on the 28th June, plumes of cirrus cloud over Cradle Hill were moving to the SE. No doubt, but the estimated height of the cirrus cloud-base was 24,000 ft., and the objects were much lower than that while in view and therefore subject to the wind blowing at surface level.

Taken in conjunction with the points raised by Arthur Shuttlewood in the last issue of the 'Journal,' I feel that a strong case exists for continuing to treat the lighted objects as UFOs. There are no established types of light spectra which pertain exclusively to UFOs and I feel that this line of argument will lead us nowhere.

If the objects had been observed anywhere else than at Warminster, I feel sure that the lighted balloon explanation would have been subjected to a much more critical analysis than was the case here.

As a footnote, I may mention that there has recently been yet another report of 'invisible walking' on Cradle Hill. The Hill has for long been a focus of unusual phenomena and many years ago, when cottages stood on the present site of the copse at its summit, they were the scene of violent manifestations of a poltergeist type.

I would appeal to all researchers to deal with reports emanating from Warminster in an objective manner. Personalities ought not to be permitted to obscure the issue. What Arthur Shuttlewood says, or what I say, does not matter. What DOES matter is what is seen and heard in the area.

Ufocals are not so plentiful in Britain that we can afford to ignore this one!

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CHARIOTS OF THE GODS?—NOT PROVEN

An outgrowth of the venerable "Atlantean" literature of the past century, which has attempted to demonstrate the world-wide existence in the past of a highly-advanced technological civilisation, has been that which, since 1947, has sought to prove the existence of a connexion between this alleged civilisation, and that set of phenomena today known as UFOs.

A recent addition to the ranks of works by Leslie, Misraki/Thomas, Trench, Pauwels and Bergier, et al., has been Erich von Daniken's highly successful *Chariots of the Gods?* (1), serialised in the Sunday Mirror under the title of one of its chapters, "Was God an Astronaut?" As Charles Bowen pointed out in a review (2), "much of what von Daniken says has been said already," and has gained wide acceptance in ufological and other circles. At the same time, however, he echoes the warning given by Gordon Creighton (3) that things are rarely in fact as these authors make them appear.

This is true of *Chariots?* The ultimate point of the book is vague and nebulous, but develops from the assertion (p. 69) that "undefinable ages ago an unknown space-ship discovered our planet. "The crew were not anthropomorphic" (p. 41), being "giants" (p. 51) with webbed, four-fingered hands (p. 36), but managed, in defiance of genetic laws, to mate with "the daughters of men" (Genesis vi., 1-4) to produce fertile offspring. Every few generations this crew returned and fertilised some of their own descendants in order to raise the level of intelligence of terrestrial man. While centuries passed on earth, Einsteinian time-dilatation effects ensured that the astronauts aged but little (although in fact the time-dilatation effect is valid only for bodies moving with constant velocity; it would be negated by the changes of speed and direction involved in any landing and re-launching). This accounts for the fantastically long life-span attributed to Biblical patriarchs and Mesopotamian kings. (A more likely explanation, based on the oddities of the earliest Mesopotamian calendar, may be found in (4).).

Von Daniken is unable to say when this programme began, but his evidence indicates that, although "a mixture of primitive men lived in Mesopotamia about 40,000 years ago," suddenly, "for reasons inexplicable so far, the Sumerians were there with their astronomy, their culture, and their technology" (p. 42) (5).

This story is pieced together from "passages in very ancient texts that have no place in the working hypothesis in use up to the present" (p. 86), together with a mish-mash of supposed "mysteries" drawn after a fashion from archaeology. The author's approach to "ancient texts" may be illustrated by his apparent acceptance of the Mosaic authorship of the Pentateuch (p. 67)—"although it is still an unsolved puzzle in what language he could have written" it. Even Roman Catholic exegesis, especially since the publication of the encyclical *Divino afflante Spiritu* (6), has ceased to hold the doctrine of the Mosaic authorship (7); nor have I previously encountered any doubt that the original language of the Five Books was Hebrew.

With regard to his ventures into archaeology, a little research has produced a depressingly long list of major inaccuracies and distortions in von Daniken's text. Most examples are fairly complex and would require extended treatment, but a few simpler ones may be instanced here.

Can we really accept, he asks for example, that the famous "colossal" statues of Easter Island were carved "with rudimentary tools" out of "steel-hard volcanic stone," then moved "across country for miles, without rollers" since "no trees grow on the island" (pp. 112-113)? Had he read Thor Heyerdahl's *Aku-Aku* (8), cited in his bibliography, he would not only have found photographs showing trees growing on the island, but would have read of the very long history of native wood-carving (indeed, he himself refers to "wooden tablets" found with the statues). Wooden rods, according to the *Encyclopaedia Britannica* (9), have been shown by excavation to have formed the framework of ancient native houses. On the other hand, Heyerdahl reports that 180 present-day islanders moved and erected a 12-ton statue "simply by hauling on ropes" (*op. cit.*); the *Encyclopaedia Britannica* adds that "native hemp and hibiscus fibre furnished adequate materials" for ropes and "round pebbles were placed underneath to serve as rollers." Moreover, far from being "steel hard," the native rock is "compressed volcanic ash, a soft and easily worked stone" (9).

Von Daniken shows similar lack of regard for, or ignorance of, fact when rehashing the "mysteries" of the Peruvian Nazca Plain, previously written of by several writers (see e.g., 10)—though, unlike them, he claims to have visited it in person (p. 31). The Plain of Nazca, it is generally agreed by those who have ever seen it (and by von Daniken), bears pre-historic markings which look like nothing so much as a vast ultra-modern airfield. However, a photograph said to be "very reminiscent of the aircraft parking bays on a modern airport" in fact shows the 10ft.-long right claw of a 50ft. "drawing" of a bird (11); other markings, most untypical of an airfield, include a nearby spider-monkey, "a fish hooked upon a line, a spider, and a branching tree" (*ibid.*). Likewise, the "incredibly old" ruins of the "enormous city" of Tiahuanaco (p. 34 ff) are, in fact, "a loose group of edifices" (11), covering less than a half-acre (12), and were not "obviously" overturned "by a catastrophe of tremendous dimensions" incredible ages ago, but were pulled apart by European colonists, the stones—"all but the largest"—having been built into the house-walls of the villages below.

The Great Pyramid, finally, does *not* record "the celebrated figure $\pi = 3.14159$ " (p. 97), although, like the other Egyptian pyramids, it was built with semi-perimeter and height (not base area and height, as von Daniken supposes) in the rough ratio of 22:7 (13)—how rough we cannot be sure, since its original dimensions are not accurately known (estimates of base-line vary by up to 20ft., while no other source gives a height closer than 9ft., to that quoted by von Daniken on p. 101).

In general, *Chariots of the Gods?* is, like its predecessors, naive and uncritical, its archaeological outlook and material are frequently 50 or more years out of date, and, despite an impressive bibliography, the researching is extremely poor. Until evidence of a far more substantial nature than misrepresented legends and spurious facts is produced (14), the case of von Daniken, Leslie, Trench, etc., can only be adjudged "not proven."

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tr. *Erinnerungen an die Zukunft* by Michael Heron.
2. BOWEN, C., What's Good for Spacemen, *FSR* xv, 6.

3. CREIGHTON, G., A Russian wall painting and other "Spacemen," *FSR* xi, 4.
4. ENCYCLOPAEDIA BRITANNICA, 1969, IV, p. 622, article "Calendar."
5. By von Daniken's reckoning, however, this was not for 36,000 years (p. 39), although modern German archaeology has dated the earliest known Sumerian writings some 1700 years earlier than supposed by him—see JENSEN, H., *Sign, Symbol and Script*, George Allen and Unwin, London, 1970, pp. 83-84.
6. *Divino afflante Spiritu*, Enc. Pap. Pio XII, 1943, tr. Mgr Canon G. D. Smith, *Biblical Studies*, Cath. Tr. Soc., London, 1943.
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10. PAUWELS, L. & BERGIER, J., *The Dawn of Magic*, Panther, London.
11. KUBLER, G., *Art and Architecture of Ancient America*, Allen Lane, The Penguin Press, London, 1962.
12. SPENCE, L., *Myths of Mexico and Peru*, Harrap, London, 1927.
13. The Egyptians' "incredible knowledge of mathematics," which included "a decimal system already at the beginning of the First Dynasty" (p. 84—is von Daniken surprised that man had already by then evolved five fingers instead of four?), never bettered a value for π equal to 3.16—POSENER, G., *Dictionnaire de la Civilisation Egyptienne*, Fernand Hazan Editeur, Paris 1959, article "Mathematiques."
14. A step in the right direction may have been made by Aime Michel, Palaeolithic UFO Shapes, *FSR* xv, 6.

DONALD E. MILLS.

NOTES & QUOTES

UFOS & Apollo 11.

Lurid reports are circulating in UFO journals of the baser sort, purporting to reveal details of a conversation between the Apollo 11 astronauts and Mission Control concerning UFOs seen in the lunar surface during the flight. These reports are lacking in foundation and are an example of the worst sort of 'ham' journalism. They should be totally disregarded.

The Bermuda Triangle.

The April 1970 issue of 'Pursuit,' the Journal of the Society for the Investigation of the Unexplained, states that this area, so prolific in disasters to aircraft, is one of ten similar areas distributed around the northern and southern hemispheres of the planet. Further details will be awaited with interest by all UFO-researchers.

Warning to Sceptics.

"The pharisaical scepticism which denies without investigation is quite as perilous and much more contemptible than the blind credulity which accepts all that it is taught without inquiry: it is, indeed, but another form of ignorance assuming to be knowledge."

CATHERINE CROWE.

'Fortean' Phenomena.

Ought the Association to broaden the basis of its research so as to include 'Fortean' phenomena? Such happenings as showers of living organisms from the sky, the spontaneous combustion of the human body, monsters in Loch Ness and the like, may, for all we know, have a bearing on the enigma of the UFOs. I propose to raise the matter at the forthcoming A.G.M. Let the membership deliberate and decide.

Nothing on the Nahanni.

I have just received a Bulletin from an American, Paul Doerr, who has recently travelled to the Nahanni River in Northern Canada, reputed scene of all sorts of mysterious events, as readers of Chapter IX of, 'New UFO Breakthrough,' by Brad Steiger and Joan Whritenour, will recall. It seems that Doerr found nothing at all unusual in the area and even the temperature of the "Headless Valley" was disappointing, not appreciably higher than elsewhere in the Territory.

Holes at the Poles.

Certain photographs are currently in circulation which purport to establish the existence of polar openings, as required by the 'UFOs from Inside the Earth' school of thought. I have not seen all the evidence, so cannot comment at length. Obviously, however, something more than a few alleged satellite photographs would be required to bring about a radical revision of scientific theories concerning the composition of the Earth. Assuming the photographs to be genuine so far as they go, to say that there MUST be another explanation of the apparent polar orifices would perhaps savour of scientific dogmatism, so I will content myself with observing that it is extremely probable that another explanation will eventually emerge.

The origin of the UFOs.

There is a growing scepticism among researchers concerning the validity of the extra-terrestrial hypothesis of UFO origin. I must admit that I am not untouched by this scepticism myself, albeit I find the various alternative possibilities which have been mooted generally unacceptable. Is there perhaps some factor which we have overlooked, some golden key which, if recognised for what it is, could unlock the door to a full understanding of the UFO phenomenon? The truth may be much simpler than we have imagined—or infinitely more complex.

J. C-B.

ELEMENTS OF THE UFO ENCOUNTER AND THE ECSOMATIC EXPERIENCE COMPARED

There are hints to be found here and there in the UFO literature that ecsomatic (out-of-the-body) projection is, somehow, linked with the UFO encounter, notably in H. S. W. Chibbett's article on *UFOs and Parapsychology* (in F.S.R.'s *UFO Percipients*), and in Desmond Leslie's commentary on Adamski, in the revised edition of *Flying Saucers Have Landed*. However, so far as I am aware, no detailed study of the matter exists.

The following comparative tables offer a selection of examples of certain parallelisms to be found among the elements of the two types of experience. Of particular note are the various luminous coloured spheres, ovoids, and rays; the human and humanoid forms; the falling leaf, and other manoeuvres; sounds heard at the onset and termination of the experiences; cataleptic paralysis; and stigmata.

The tabulation is framed with reference to the sensory modalities chiefly. It is intended to serve as an introduction and background to further, and more readable articles to be written on the subject, in which the hints given here will be developed and compared with parallelisms from psychic research, mythology, folklore, dreams, and shamanism.

The term 'ecsomatic experience' is defined as one in which the observer feels himself to be observing objects of perception from a point of view which is not coincident with his physical body; and the term 'parasomatic body' is used to define the body, or vehicle of consciousness additional to the physical body. The 'psychophysical link' is that which connects the parasomatic body to the physical body.

(Whether the ecsomatic experience is 'real' or hallucinatory is not basically at issue here. The concern is with two types of experience and the many parallel features which these exhibit—Ed.).

VISUAL

(1a) Forms of the UFO

UFOIC		ECSOMATIC
Size	Large	Parasomatic body of giant size (POAP. 83; SPAP. 69; MAP. 119).
	Small	Small size of parasomatic body (ML. 60, 75; OBE. 32).
Sphere		Subject has sensation of being like a balloon (SPAP. 6); like a ball (SPAP. 181); a "circular blob of mind" (MAP. 44). Numerous instances of globes as deathbed phenomena (ETAL. 12-18)—death—the final projection.
Oval		Subject senses his parasomatic as an immense oval-shaped bubble (SPAP. 69); as an "area of control vaguely oval in shape" (OBE. 32). Oval lights as deathbed phenomena (ETAL. 12-18).
Cigar-shaped		Subject saw his parasomatic body as looking like a bolster turning over and over (SPAP. 104); "much the same as a barrage balloon" (SPAP. 131). Columns of light as deathbed phenomena (ETAL. 12-18).
Disc		Subject sees a disc of light (ML. 60).
Half-moon		Subject moved towards a half-moon of light that was "miles away" (SPAP. 119).
Elongated pencil-shape: tube.		These might be perceptions of part of the cord-like, rod-like, ray-like, or tubular link that stretches between the parasomatic and physical bodies.

UFOIC		ECSOMATIC
Cross Bird-shape		Subject projects with arms outstretched (PAP. 56). Cross-shaped object illustrated in (POAP. 145).
Mushroom-shape		Perhaps the half-moon-shape with a portion of the psychophysical link. Mushroom-shaped hieroglyph associated by Puharich with escomatic projection (SM. 182-3).
Triangle Square Bell-shape		Although I have not come across any explicit references to these forms in the literature, I believe it possible that some will turn up. In view of the fact that some of the extruded parasomatic material which sometimes enshrouds the exteriorised body is reported to be fantasy-inducing, and perhaps ideoplasic, it might well take on any form.
X-ray presentation: central column or figure seen through the side of the UFO.		Accounts of subject(s) surrounded by a brilliant light or cloud (e.g. MAP. 96, PAP. 207). Ecsomatic activities observed by projectors on the surfaces of bubble-like parasomatic bodies (ETAL. 149; SPAP. 69).
Markings,: portholes windows, doors, emblems.		Mottled appearance of the parasomatic body (MAP. 111). It appears that a sometimes opaque or cloudy material frequently envelopes the inner parasomatic body of light which shines through in patches. The reputed ideoplasic properties of this material would allow for the production emblematic marks.
Appendages of the UFO (exterior)	Fiery trails	Parasomatic body leaves a trail of light (TAP. 41; PAP. 62, 66). Sorcerers of New Guinea reputed to fly through the air (in the exteriorised body), leaving fiery trails behind them (SD. 295f).
	Rays	The psychophysical link described as a ray of light, notably as "a long ray of searchlight" (ETAL. 75); an "uncanny tape of light" (MAP. xix.).
	Vapour trails	The link as "a broad dusty ray" (ETAL. 24); a "smoky string" (ETAL. 23); and trailing off into vapour (MAP. 44). Vapoury cord (ETAL. 167).
	Cords Ropes	The usual description of the link (ETAL. 167). Popularly known as the astral cord.
	Multiple filaments.	The link is reported to be comprised of many threads, and it sometimes takes on a frayed appearance (ETAL. 18, 22, 25, 31, 43; MAP. 92; II. 4, 5). C.f. <i>UFO Chronicle</i> 1.2.16, where a long white arc connecting two UFOs appearing to be frayed at one end.
	Threads	Another aspect of the link (ETAL. 21; SPAP. 92; PAB. 77-8). "A bright electric hairline," "a thread of light . . . like mercury" are typical descriptions.
	Rods, Antennae	The psychophysical link described as "a light, luminous, flexible rod" (MAP. 35).
	Tubes	The link described as being like a soft piece of garden hose (ETAL. 31). Re-entry into the physical body is said to be like being sucked through a tube—the link (II.7).
	Chains	The link described as a chain (ETAL. 79). C.f. ghosts with chains.
	Landing gear	See 'Rods,' above.
	Ladders	The link as a ladder (T. 50-51).
	Lifts Ramps	The ecsomatic subject employs lift and climbing symbolism as a technique for the induction of the ecsomatic state: he imagines himself going up in a lift, or climbing a ramp or a ladder, etc.
	An arm extending from a UFO (FSR. 13.1.iii, etc.).	Another homologue of the cord. C.f. Ezekiel's vision which reads like an ecsomatic experience.
Appendages of the UFO (interior)	Tubes Rods	In UFO encounters these are generally observed by the contactee to be protruding from the inner walls of the UFO and pointing directly at him at about head height (Villas Boas case). It is suggested that the witness was enveloped in an ideoplasic, fantasy-inducing mass parasomatic material through which the psychophysical link connected him to the physical body.
	Wires	Ditto.
	Dials, Screens	Screens seen by projectors (MAP. 5; FU. 115). Could be the parasomatic body, or a sectional view of the link.
	Portholes	Perhaps gaps in the enveloping parasomatic material. See 'Portholes,' above.

UFOIC		ECSOMATIC
Appendages of the UFO (interior) (cont.)	Couch Table	Subject finds himself lying on a table (PAP. 72). Seems to be a visualisation connected with the horizontal position of the exteriorised body.
	Central column	Perhaps a visualisation connected with the upright position of the parasomatic body.

(1b) Associated forms

Multiple forms		Multiple forms released in ecsomatic projection (POAP. 145, 133). Illustration of UFO-ic and humanoid forms (POAP. 145).
Figures (Occupants)	Giants	Parasomatic body of giant human form (MAP. 119; POAP. 83; SPAP. 69)
	Dwarfs	Parasomatic body of dwarf human form (ML. 60, 75; OBE. 32).
	Normal 'men'	Numerous examples in POAP., SPAP. and MAP.
	Hairy dwarfs	No examples available.
	Monsters	Subject encounters monster (AP. 93).
	Robots	Perhaps due to the semi-human aspect of the parasomatic body (POAP. 145), and its movements when not under complete control of the conscious exteriorised entity.
Deficiencies in UFO figures	Lower portions missing or indefinite	Parasomatic bodies trail away into indefiniteness (SPAP. 58); mist envelopes lower body (SPAP. 163); no feet (PAP. 72; SPAP. 163).
	No stomach (FSR. 9.2.4).	No stomach to projector's parasomatic body (PAP. 72).
	No head, mouth, arms, nose, or heels, etc.	Apparently indications of the undeveloped (humanoid) form of the parasomatic body. (See illustration in POAP. 145).
	Slit mouth, eyes	Ditto.
	Helmets	Ditto. Caplike attachment of the link (MUJ. 207).
Clothing of figures	One-piece suits	The undeveloped parasomatic body or form.
	Normal clothing Belts	Normal clothing (PAB. 282f.; NWN. 5f). Perhaps a form of the link, especially when associated with a ray.
	Capes Hoods	Perhaps further forms of the link. Together with 'wings,' etc., could be parasomatic material left over after the building up of the human form.
	The raised arm One arm	In most UFO reports this feature reads as being the witness' perception of the psychophysical link. This arm fascinates the average UFO witness as much as the astral cord does the ecsomatic projector. (For fuller information on this and other appendages of the UFOs and their occupants, as aspects of the link, see my <i>Psychophysical Link in UFO Encounters</i> .
	Objects held in the hand.	All these rods, tubes, drinking vessels, 'pencils,' balls, rings, funnels, weapons, etc., of the UFO entities seem to be homologues of the psychophysical link.
Appendages of figures	Attachments to the top of the head: Helmets Tubes Long hair Antennae	More homologues of the link. Many ecsomatic subjects leave the body via the top of the head. The fine threads of the link spread out to form a cap covering the head of the parasomatic body (MUJ. 207).
	Attachments to the brow: Peaked caps Long noses Trunks	The psychophysical link is attached to the brow of the physical body in some cases, the body being sensed as a phantasmal object when the subject is exteriorised (PAB. 52, 99).
	Attachments to the back of the head and neck: Capes, Wings, Long hair Large ears	The psychophysical link attached to the back of the head and neck of the parasomatic body (PAB. 52; POAP. 141).

UFOIC		ECSOMATIC
Appendages of figures (cont.)	Attachments to the chest and stomach: Belts, Chestplates. Boxes. Rays.	The psychophysical link attached to the breast and the solar plexus (ETAL. 95ff.). The quivering chests of some UFO entities—the pulsations in the 'astral cord' (PAB. 79).
	Attachments to the mouth: Breathing tubes	Some escomatic subjects exteriorise via the mouth. Australian aboriginal projectors extrude the 'cord' from the mouth (LM. 101).
	Attachments to the back: Boxes, Antennaed radio sets.	Subject seemed to have a 10in. pipe fixed to his back during projection (<i>Reflections on Subud</i> , by Hussein Rofe, Append. B).
	Objects held under arm	Chinese projector carried an object under his arm (CGG. 79-81). The object carried seems to be the 'cord.'
	Attachments to the sacrum: Stiff 'legs'; Entity sitting on a pneumatic jack, etc.	References rare in projection reports, although one subject mentioned feeling a sensation in the sacral area (ML. 205), and there are plenty of allusions to parasomatic tails in folklore.
	Attachments to feet: Boots, rays	Escomatic subject sees rays coming from her feet (SPAP. 163).
Trees: UFO or entity in or above a treetop		Shamans, adepts at escomatic projection, often seen, in their parasomatic bodies, above or in the branches of a tree (LM.96, 130; T.24.; S.126, 402). The tree form in UFO sightings may sometimes be a rationalisation of the psychophysical link.
Houses: UFO or entity in or above a rooftop		The phantom of the shaman may also be seen on rooftops (S.402). Escomatic subjects have occasionally found themselves out of the body and on the roof (MAP. 2, 7; SPAP. 48, 161).
Cars: UFO or entity on car roof		Subject drives car for 30 mins., herself sitting on the roof in her parasomatic body (OBE. 65). Another subject found himself protruding from the roof of the car he was driving (OBE. 66).
Hills: UFO or entity on or above a hill.		Subject hovers above a hill, watching his physical body driving a motor-cycle along the road below. (OBE. 63).
Animals	Seen in connection with UFO.	Shamans claim to be able to turn themselves (parasomatically), into animals.
	Dog	Dogs encountered in the escomatic state (PAP. 61). The dog traditionally associated with death—the final projection. C.f. Black Dog and Wild Hunt legends.
	Horse	Flying horse legends of the shamans. Another death symbol of the released soul.
	Mouse	Burnt mice found at Warmisnter. The mouse a symbol of escomatic projection in the Middle Ages (MMA. 424, 461).
Water	UFOs or entities in or above water.	Escomatic subjects report hovering over rivers and the sea (SPAP. 26, 122, 164). The hose of the UFO 'siphoning operations' may represent the psychophysical link. Subjects also report being in water (SPAP. 109, 118; MAP. 56, 80). For more information on this subject, see my <i>Water Symbolism in UFO Encounters</i> .
	Mist, rain and cloud in UFO encounters.	Subject feels a fine rain pouring upon him (PAP. 54); and in a dense atmosphere (PAP. 54).
	UFO or figures seen in a haze.	Subject travels in an electro-magnetic, grey mist, through which glimpses of the landscape are seen (PAP. 65). Another projector found himself in a light blue mist which he mistook for water (SPAP. 76). Mrs. X. moves through space surrounded by a blueish-mauve haze (UP. 34).

(2a) Movements of the UFO

Speed	The parasomatic body travels at three moving speeds: (1) walking speed, the subject's normal speed of movement in waking life; (2) Faster than normal, but not fast enough to cause loss of perception; (3) A speed beyond comprehension (PAB. 59).
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Appearances on a straight line (Orthotenic).	The parasomatic body passes through objects, and goes straight to its goal. If it should stop on the way, this stopping place would be in line with the starting and finishing points. There are legends of colonisation by early peoples by means of ecsomatic reconnaissance of the new land, and then travelling straight to it, setting up mark stones on the way.
Vertical movement	Subject ascends vertically (PAP. 54). Another subject ascends vertically at tremendous speed to a great height, and then descends (AP. 83-84).
Looping-the-loop	Subject loops-the-loop (PAP. 52).
Horizontal trajectory	The common mode of ecsomatic travelling.
Oblique trajectory	Subject travels in oblique line (PAP. 62).
Zigzagging	Ecsomatic sensations, and movements of the parasomatic body (EOBT. 38). Zigzagging in the elementary stages of projection (PAB. 54; TAP. 23).
Rocking Pendulum motion	Subject gently rocks (POAP. 114; MAP. 55); sways violently (MAP. 56); senses another body rocking (ML. 66); has a swinging sensation (POAP. 142).
Falling-leaf manoeuvre	"I am coming down like a leaf" (SPAP. 139). Subject flutters to the ground like a deflated bag (SPAP. 165).
Serpentine movement	Subject moves in a wave-like motion (POAP. 186).
Spiral movement	Spirallic motion of the parasomatic body (POAP. 56; MAP. 11, 31, 52, 69; TAP. 23).
Rotatory movement	Subject spins like an aeroplane propellor (POAP. 57). Turning movements POAP. 91, 95). Whirling sensation (MAP. 42).
Shaking movement	Subject shakes like a dog (PAP. 53).
Jerky movements	Subject moves in a jerky manner (PAP. 53).
Somersaults. Flip-overs	Subject turns over on its own axis (PAP. 52). Another spins as one wrestler spins another (MAP. 28).
Tilting	The horizontal parasomatic body tilts into upright posture (PAB. Illustration No. 6).
Bouncing	Subject seems to bounce (POAP. 95; SPAP. 185).
Hovering	A very common ecsomatic manoeuvre.
Dive into water	Subject plunges headlong into a river (MAP. 80); others sink into water (SPAP. 14; ML. 77; MAP. 55).
Dive into the ground	Subject sinks into the ground (ML. 76-7).
Emergence from water	Subject emerges from water (MAP. 80); another has the sensation of returning to the surface as after a dive (MAP. 14).
UFOs merge, or unite	Mergence in the ecsomatic state (ML. 67f., 78f., 87, 93, 130, 241). 'Gathering-up' before re-entry to body (OBE. 117).
Increase in size	Subject increases in size (<i>Pewarta Kedjiwaan Subud</i> , Vol. VI, No. 6). This is a common feature of shamanic and yogic projections.
Diminution in size (Television spot effect).	No explicit examples, but this is a common phenomenon among apparitions—many of which may be the parasomatic bodies of living projectors.
Pulsating	The psychophysical link pulsates.
Duplication of witness' movements by UFO.	Parasomatic body of projector apes the movements of its percipient (<i>Phantasms of the Living</i> , Case 215). Duplication of movements between the physical and parasomatic bodies (MOAP. 9f.). Subject's gestures mimicked. (PAP. 101).

(2b) Movements of entities

Head movements	Head jerking in the ecsomatic state (PAB. 98).
The lifting arm, beckoning, pointing, and other gestures	The 'cord' described as an arm (SPAP. 101). It fascinates the projector as much as the lifting arm alarms the UFO witness, and to catch sight of it often leads to a sudden termination of the experience as does a glimpse of the UFO entity's gesture. C.f. beckoning and pointing apparitions.

UFOIC	ECSOMATIC
Stiff gait	See 'Robot' above.
Tottering gait	(1) The half-formed parasomatic body tails away into indefiniteness and gives the impression of tottering. (2) The subject has wobbling, swaying sensations (i.e. the exteriorised body staggers), at the extremity of 'cord-activity range (PAB. 74).
Leaping	See 'Bouncing' above. Projectors delight in trying out their leaping abilities. Subject dances (ML. 75). C.f. leaping in lucid dreams (LD. 104).
Levitation	Similar to the above. (SPAP. 70, 6, 96; POAP. 201, etc.). Flight into space (POAP. 201).
Handshaking	Subject goes to turn on light and touches the hand of her ecsomatic body duplicating the action (MOAP. 27).
Wrestling	This, in ecsomatic terms, represents the struggle to get in or out of the body. Gonzales, at Caracas, 1954, was thrown by the entity to a distance of 15 feet—the range of 'cord-activity' (See PAB. 78).
Mergence of entity with witness head-to-head, as in the Mazaud (France, 1954), and Reeves (Weeki-Wache Springs, 1965), cases	See above 'UFOs' merge.' As the parasomatic and physical bodies are linked head-to-head, the heads come together at the end of the projection.
Entity bites witness on the chin (Boas case)	Like the above a head-to-head encounter, but via the chin. Boas had already had tubes (— the 'cord'), affixed to his chin.
Swimming motion	Projectors make swimming movements (PAP. 78; SPAP. 76, 100).
Kneeling	A form of the incomplete parasomatic body, lacking its lower half.
Shooting a ray	Perception of the psychophysical link.
Specimen gathering	Perhaps visualisations of the link touching the earth, as do the rays from the UFO and also its landing gear. The earth is the physical pole of the psychophysical link, and as such, it is one with the physical body. Perhaps dematerialisation and teleportational phenomena is implied by these actions.
Entities carry witness horizontally	This might be the subject's partial-perception of his horizontal position above the physical body in the stages of projection.
Collapse of entity	A parasomatic form collapsed during an ecsomatic projection (POAP. 92; SPAP. 64). Subject purposefully collapses her own parasomatic body (Anon. <i>The Maniac</i>).

Luminosity

Dark shape	The physical body sensed as a phantasmal object* during the ecsomatic state (PAB. 99). Dark shapes frequently sensed in the exteriorised state.
Luminous shape	The parasomatic body frequently luminous. "A body of light" (SPAP. 16).
Rays, fiery trails	The psychophysical link often luminous (ETAL. 22f.). See 'Rays,' above.
Phosphorescence	Phosphorescent streak trails subject (PAP. 66).
Blinding light	Flashes of blue-green light (AP. 93). Brilliant golden light (AP. 97). A blaze of light like the sun at midday (PAP. 35).
Pallor of face	A frequent condition of the parasomatic phantom. (MOAP. 25-7, 31).
Luminous face	An aspect of the luminous parasomatic body. A luminous face (PAP. 146).
Luminous eyes	A form with huge eyes like globes filled with pale-blue fire encountered in the ecsomatic state (AP. 93).

Colour

Green (UFO ray, or clothing)	Flashes of blue-green light seen in the ecsomatic state (AP. 93). Balls of green light (ETAL. 14). Greenish glows (PAP. 61).
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UFOIC	ECSOMATIC
Blue (ditto)	Small blue lights (ETAL. 12). Blue mist (SPAP. 76). Blue haze (MAP. 97). Blue 'cord' (MAP. 106). Blue dresses (MAP. 82, 97). Blue globe (ETAL. 15, 16). Blue parasomatic body (SPAP. 17; B.S. 160). Blue flashes (AP. 93).
Violet (ditto)	A deep violet mist (SPAP. 72). Violet parasomatic body (SPAP. 72).
Purple (ditto)	A purplish flame seen burning during an escomatic experience (MAP. 69).
Red (ditto)	A revolving red cloud (ETAL. 18). Red parasomatic body (SPAP. 17). Red associated with the parasomatic body (ETAL. 36-7). A rosy light (PAP. 64).
Pink (ditto)	Pink parasomatic body (SPAP. 17).
Orange (ditto)	Pale-orange ray emerges from a bluish-white ovoid. (AP. 50).
Yellow (ditto)	A circle of yellow light (AP. 50).
White (ditto)	White cord or link (ETAL. 25). White clothing of the parasomatic body (NWN. 18f.). White luminous cloud (PAP. 62).
Pearly (ditto)	Pearly-coloured parasomatic body (SPAP. 17, 101).
Silvery (ditto)	The commonest colour of the psychophyscial link (ETAL. 167).
Golden (ditto)	Brilliant golden light (AP. 97).
Iridescent (ditto)	Iridescent parasomatic body (SPAP. 16). (AP. 50).
Black (ditto)	A colour of the 'cord' (LM. 101). Subject encounters men in black (PAP. 101).

KEY TO BIBLIOGRAPHICAL ABBREVIATIONS

- AP. *Astral Projection*, Oliver Fox, University Books, N.Y., 1962.
 CGG. *Chinese Ghouls and Goblins*, G. Willoughby-Meade, Constable, 1928.
 EOBT. *The Enigma of Out-of-the-body Travel*, Susy Smith, Garrett Publications, N.Y., 1965.
 ETAL. *Events on the Threshold of the After-Life*, Robert Crookall, Darshana International, 1967.
 II. *Intimations of Immortality*, Robert Crookall, Clarke, 1967.
 LD. *Lucid Dreams*, Celia Green, Institute of Psychical Research, Oxford, 1968.
 LM. *Living Magic*, Ronald Rose, Chatto and Windus, 1957.
 MAP. *More Astral Projections*, Robert Crookall, Aquarian Press, 1964.
 ML. *The Mystical Life*, J. H. M. Whiteman, Faber and Faber, 1961.
 MMA. *Curious Myths of the Middle Ages*, S. Baring-Gould, Rivingtons, 1868.
 MOAP. *The Mechanisms of Astral Projection*, Robert Crookall, Darshana International, 1969.
 MUJ. *Man's Unknown Journey*, Stavely Bulford, Rider, 1941.
 NWN. *The Next World—and the Next*, Roger Crookall, T.P.H., 1966.
 OBE. *Out-of-the-body Experiences*, Celia Green, Institute of Psychical Research, 1968.
 PAB. *The Projection of the Astral Body*, Sylvan Muldoon and Hereward Carrington, Rider, 1958.
 PAP. *Practical Astral Projection*, Yram, Weiner, N.D.,
 POAP. *The Phenomena of Astral Projection*, Sylvan Muldoon and Hereward Carrington, Rider, 1957.
 S. *Shamanism*, Mircea Eliade, Pantheon Books, 1951.
 SD. *Sorcerers of Dobu*, R. F. Fortune, London, 1932.
 SM. *The Sacred Mushroom*, Andrija Puharich, Gollancz, 1959.
 SPAP. *The Study and Practice of Astral Projection*, Robert Crookall, Aquarian Press, 1961.
 T. *Trances*, Stewart Wavell, Audrey Butt, and Nina Epton, Allen & Unwin, 1966.
 TAP. *The Techniques of Astral Projection*, Robert Crookall, Aquarian Press, 1964.

DAN BUTCHER.

REPORT ON THE SPACELINK SYMPOSIUM

SPACELINK held its first symposium in the oak-panelled lecture theatre of Kensington Central Library during Saturday afternoon, 18 July 1970. The theme of the symposium was 'practical UFO research,' and the aim was to examine the present state of UFO research, to define our objectives, and to provide a guide for the future.

Before the proceedings started, visitors were able to view the electronic detection equipment loaned by the Bedford UFO Society, together with the Peter Johnson detector, the GEOS detector, and photos of SPACELINK's U.S.A. correspondent, G. L. Bernier's, magnetic UFO detectors. A comprehensive display of foreign UFO magazines attracted interest, and photostats giving details of BUFORA's research and investigation procedures were also on view. Anthony Pace, F.R.A.S., brought along his collection of meteorites.

The proceedings were opened by SPACELINK's Managing Editor, Lionel Beer, who welcomed those present and explained that the symposium had been arranged to give staff, consultants and readers an opportunity to meet each other and to review the present state of UFO research and possibilities for the future. Lionel then introduced SPACELINK's voluntary staff and consultants. Group representatives among the audience included Joan Nelstrop, Hon. Sec. of DIGAP which meets in Manchester, Sheila Walker, Hon. Sec. of the Scottish UFO Research Society based in Edinburgh, Albert Davey, F.R.A.S., of the South Herts UFO investigation Group, four members of the Welsh UFO Research Association which is based in Cardiff, and a last-minute surprise was the appearance of SPACELINK's correspondent in Brussels, Andrew de Muylde, who was accompanied by his attractive fiancee. Other UFO groups were also represented, and a large number of those present were members of BUFORA.

Lionel introduced Roger Stanway, F.R.A.S., who chaired the first session and in turn introduced Graham F. N. Knewstub, C.ENG., M.I.E.R.E., F.B.I.S., A.INST.E., a founder-member of the British Flying Saucer Bureau in 1952 and first president of BUFORA in 1962.

The following summarises what he had to say on 'Defining ufology.' 'In order to define "ufology," it is necessary first to define "UFO." This may be done at two levels, of which the first is the general definition of "UFO" as "a flying object which the observer cannot identify." This definition leads to a corresponding definition of ufology as 'the systematic comparison of the data supplied by observers of UFOs with the data relating to conventional flying objects and related data from such relevant disciplines as meteorology, psychiatry, astronomy, biology, etc., with a view to establishing the nature and identity of the UFO. This definition inevitably leaves a residue of unexplained cases.'

'A more rigorous definition could restrict the term "UFO" to "unidentified flying objects whose observed characteristics contain at least one feature which is incompatible with any known conventional object or natural phenomenon." The rigorous definition excludes not only identifiable objects but also those objects whose descriptions contain insufficient data, and concentrates the attention on those cases which have unexplained features, i.e. "Unidentifiable flying objects." To the general definition of ufology given above must therefore be added the clause: "The systematic study of "unidentifiable flying objects."'

His talk was followed by a paper from Geoffrey Doel, M.R.C.S., M.R.C.P., D.M.R.E., a BUFORA Vice-President, which was read in his absence (he was attending the wedding of a niece) by Peter Wain. Geoffrey warned of the dangers of UFO cults 'which feed on ignorance and superstition,' and said that 'Methods of investigation should be as scientific as possible.' Certainly the correlation of the evidential data must be scientific and interpreted by those familiar with evaluating such data. This means that we must try to recruit persons of very wide experience in this field.'

Gerry Brown, M.S.H.A.A., A.M.R.S.H., who has appeared on the Southern Television programme 'How,' called his paper 'Reflecting on definitions,' and listed different varieties of ufologists and posed questions which occurred to him as a 'layman.' He demonstrated an electronic machine which is capable of 'learning' in terms of simple experience, and used this to illustrate the point that a machine made up of similar miniaturised components might be the basis of a self-contained mechanical life form, which could possibly exist somewhere in the universe.

David R. J. Viewing of Bedfordshire UFO Society pointed out that an individual was unlikely to be capable of more than 100 hours skywatching a year in his spare time in good weather conditions, whereas mechanical electronic aids, some of which his group had already constructed, could be on watch 24 hours a day whatever the weather and provide a permanent record. He felt there was no limit to research in this sphere, and hoped eventually to use a small computer for evaluating data. He considered this the most promising line of UFO investigation.

Anthony Pace, F.R.A.S., spoke on sky-scan cameras and the U.S.A. Prairie Network, illustrating his talk with slides. He remarked that this system was not the most ideal for recording UFO activity.

At 4 p.m., the assembly broke for tea, cakes, and sandwiches, etc., served by Betty Wood, Pam Kennedy and Charles Elrick. It seems that this opportunity for meeting other ufologists, some for the first time, was appreciated by all.

The meeting was resumed with more slides. The bulk of these illustrated the reactions of press cartoonists to the UFO scene over the years, and provided some light relief. Examples of the work of the Smithsonian Institution's Center for Short-Lived Phenomena, in Cambridge, Massachusetts, were also screened.

Capt. Ivar Mackay, Chairman of BUFORA, listed various categories of phenomena in which there was a close similarity in both UFO and paranormal phenomena, and warned of the dangers to the novice who dabbled in paranormal fields without suitable knowledge.

Arnold West, Hon. Treasurer of BUFORA, presented a scheme for a UFO laboratory, on the basis that 'While the many individual researchers and groups have done a terrific amount of work, the research is hampered by the lack of a central clearing house for information, which should also be able to supply scientific data on any subject at short notice.'

A detailed paper by Stephen Smith, M.A., BUFORA's Director of Research, read in Stephen's absence by Roger Stanway, gave comprehensive details of the BUFORA investigation network and BUFORA's 'unsung' research programme and activities, which further reassured us that UFO research wasn't entirely an armchair hobby, and that practical work was being undertaken.

Lastly, Graham Knewstub spoke on liaison with scientific establishments, his comments summarised as follows. 'Effective liaison between UFO researchers and scientific establishments is inherently difficult because of the unflattering image of UFO research in scientific circles. The areas of research common to both UFO research and that of other disciplines is small, and opportunities for useful co-operation are therefore correspondingly restricted. On the other hand, research workers are usually willing to discuss their work with people outside their establishments as far as security permits, provided the enquirer is academically and technically qualified to discuss the work and can show a genuine interest and constructive approach to the work being done. The number of UFO researchers who can fulfil these requirements is probably small.'

'However, liaisons of this nature are potentially very valuable, and could result in UFO researchers having access to data relevant to ufology which could otherwise have been discarded as being of no value. It might even become possible in certain circumstances to devise dual-purpose experiments.'

Final discussion hinged on the subject of obtaining funds for UFO projects. It was again pointed out that a certain amount of preliminary work had to be undertaken and perhaps pilot projects, before approaches could be made to suitable educational or industrial foundations, but armed with a definite scheme it might not be so hard to find a sponsor.

Unfortunately due to a shortage of time, two papers were not presented to the meeting. They were Graham Knewstub's answer to the question 'Does historical research have any practical value?', and Janet Gregory's views on the question 'Does investigation of contact claims have any practical value?'

The proceedings closed with Lionel Beer thanking the speakers for their contributions, and the audience for attending. Rev. Norman Cockburn ended the symposium with a spontaneous speech of thanks from the floor.

Later in the evening, staff, consultants and symposium speakers clearly enjoyed the social gathering and the opportunity of further discourse at the private dinner provided for them at the Viscount Hotel, Kensington, and firm links were established with conversation covering a wide range of subjects. Needless to say, many people said they were looking forward to the next symposium, although it is hard to say if and when this will occur.

JANET GREGORY.

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REVISION OF THE BUFORA CONSTITUTION—POSTAL BALLOT

As of August 8th, 1970, the terminal date for participation in the Postal Ballot, all votes received were in favour of the suggested revisions. The Revised Constitution is, therefore, adopted, in accordance with Article 13.

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CONTRIBUTIONS INVITED

Articles, letters and Book Reviews are welcomed for inclusion in the 'Journal.' Contributors should use double spacing and type on one side of the paper only. Correspondence requiring a reply should be accompanied by a s.a.e.

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ANNUAL GENERAL MEETING 1970

In accordance with the provisions of Article 8(d) of the Constitution of the BUFORA, the Annual General Meeting will be held on Saturday, October 3rd, 1970, at 6 p.m., at the Kensington Central Library, as previously announced.

Only members of the Association in good standing, i.e., in possession of a valid membership card, are entitled to be present and vote at the A.G.M.

UFO SOCIETIES—MEETINGS 1970-71

LONDON	Saturday	5 September	7 p.m.	BUFORA	Lecture—Gordon Creighton, Kensington Central Library, W.8.
WATFORD	Tuesday	8 September	8 p.m.	SHUFOIG	Meeting, British Rail Staff Assoc'n Hall, St. Alban's Road.
MANCHESTER	Friday	11 September	7.30	DIGAP	Astronomical Facts and UFO Theory. Friends Meeting House.
LONDON	Saturday	12 September	7 p.m.	CONTACT	Brains Trust, Alliance Hall, Caxton Street, Westminster.
LONDON	Saturday	19 September	7 p.m.	COS-MOS	A.G.M. Kensington Central Library, Campden Hill Road, W.8.
GUILDFORD	Tuesday	22 September	8 p.m.	SIGAP	Meeting, Canteen, Plastic Coatings Ltd., Guildford By-Pass.
ANDOVER	Thursday	24 September	7.30	ANDOVER	UFOLOGISTS Meeting. Children's Room Andover Public Library.
LONDON	Saturday	3 October	7 p.m.	BUFORA	A.G.M. Kensington Central Library, Campden Hill Road, W.8.
MANCHESTER	Friday	9 October	7.30	DIGAP	Experiments with ESP. Friends Meeting House, Mount Street.
WATFORD	Tuesday	13 October	8 p.m.	SHUFOIG	Meeting, British Rail Staff Assoc'n Hall, St. Alban's Road.
LONDON	Saturday	24 October	7 p.m.	COS-MOS	Meeting, Kensington Central Library, Campden Hill Road, W.8.
GUILDFORD	Tuesday	27 October	8 p.m.	SIGAP	Meeting, Canteen, Plastic Coatings Ltd., Guildford By-Pass.
ANDOVER	Thursday	29 October	7.30	ANDOVER	UFOLOGISTS Meeting. Children's Room, Andover Public Library.
LONDON	Saturday	31 October	7 p.m.	CONTACT	Somerset Zodiac—Mrs. Mary Caine, Caxton Hall, Caxton Street.
LONDON	Saturday	7 November	7 p.m.	BUFORA	Leys, Orthoteny and UFOs-Panel. Kensington Central Library.
WATFORD	Tuesday	10 November	8 p.m.	SHUFOIG	Meeting, British Rail Staff Assoc'n Hall, St. Alban's Road.
MANCHESTER	Friday	13 November	7.30	DIGAP	Meeting, Room B, Friends Meeting House, Mount Street.
LONDON	Saturday	21 November	7 p.m.	COS-MOS	Meeting, Kensington Central Library, Campden Hill Road, W.8.
GUILDFORD	Tuesday	24 November	8 p.m.	SIGAP	Meeting, Canteen, Plastic Coatings Ltd., Guildford By-Pass.
ANDOVER	Thursday	26 November	7.30	ANDOVER	UFOLOGISTS Meeting. Children's Room, Andover Public Library.
LONDON	Saturday	28 November	7 p.m.	CONTACT	Meeting, Caxton Hall, Caxton Street, Westminster, S.W.1.
LONDON	Saturday	5 December	7 p.m.	BUFORA	Aliens—Anthony Durham. Kensington Central Library, W.8.
WATFORD	Tuesday	8 December	8 p.m.	SHUFOIG	Meeting, British Rail Staff Assoc'n Hall, St. Alban's Road.
MANCHESTER	Friday	11 December	7.30	DIGAP	A.G.M. Room B, Friends Meeting House, Mount Street.
LONDON	Saturday	12 December	7 p.m.	CONTACT	UFOs Chronicled—Lionel Beer, Caxton Hall, Caxton Street.
ANDOVER	Thursday	17 December	7.30	ANDOVER	UFOLOGISTS Meeting. Children's Room, Andover Public Library.

1971

LONDON	Saturday	2 January	7 p.m.	BUFORA	Lecture—Alan Watts, FRMetS., Kensington Central Library, W.8.
LONDON	Saturday	9 January	7 p.m.	COS-MOS	Meeting, Kensington Central Library, Campden Hill Road, W.8.
LONDON	Saturday	30 January	7 p.m.	COS-MOS	Meeting, Kensington Central Library, Campden Hill Road, W.8.
LONDON	Saturday	6 February	7 p.m.	BUFORA	UFOs and The Bible—Rev. Norman Cockburn, Ph.D., Kensington Library.
LONDON	Saturday	27 February	7 p.m.	COS-MOS	Meeting, Kensington Central Library, Campden Hill Road, W.8.
LONDON	Saturday	6 March	7 p.m.	BUFORA	Lecture—Charles Bowen (editor FSR), Kensington Central Library.
LONDON	Saturday	27 March	7 p.m.	COS-MOS	Meeting, Kensington Central Library, Campden Hill Road, W.8.
LONDON	Saturday	3 April	7 p.m.	BUFORA	Meeting, Kensington Central Library, Campden Hill Road, W.8.
LONDON	Saturday	24 April	7 p.m.	COS-MOS	Meeting, Kensington Central Library, Campden Hill Road, W.8.
LONDON	Saturday	1 May & 5 June	7 p.m.	BUFORA	Meetings, Kensington Central Library, W.8.

(BUFORA JOURNAL can accept no responsibility for cancellations or alterations which may occur in connection with any of the events listed above).

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